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A
SHORT
PLAIN WAY

See p. 35 an account of the death of the Author

TO THE *Also see his two papers p. 31*

Faith and Church.

COMPOSED

Many Years since by that Eminent Divine Mr. Richard Hudleston of the English Congregation of the Order of St. Benedict. And now Published for the Common Good by his Nephew Mr. Jo. Hudleston of the same Congregation.

To which is Annexed his late Majesty King Charles the Second his Papers found in his Closet after his Decease.

As also a Brief Account of what occurred on his Death-Bed in Regard to Religion.

Permissu Superiorum.

LONDON, Printed by Henry Hills, Printer to the King's Most Excellent Majesty, for His Household and Chappel; And are sold at his Printing-house on the Ditch-side in Black-Fryers. 1688.

2 H O R
T O H
B L A N D W A Y

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TO THE
Queen Dowager.

M A D A M,

IT is not only the Honor I have of being in your Majesties service ever since your first Accession to the Crown of these Realms, which gives me the boldness to lay this little Offering at your Royal Feet: But the Book it self brings along with it so many good qualities, which will Recommend it to your Majesties perusal, that I thought I could do no less. For it contains the most excellent subject, and that which lies nearest your Royal Heart, the Doctrine of the Catholic Church: and this so clearly deduced, and evinced, that I dare say, it shines no where brighter except in your Majesties Life and Example. Ecclesiastical Writers only draw the Lines, while the Lives of good Christians lay on the Colors: And cho' all the Glory of the Kings Daughter be from within,

To the Queen Dowager.

yet all the Beauty which charms the Eye, and renders the Church as Lovely, as she is Holy, is *from without*, in the Piety of her Children, especially of Queens; so that this *Theory* added to your Majesties *Practice*, mutually Illustrating each other, I am persuaded is sufficient to convince the most obstinate, of the reasonableness of our Service, on the one hand; and on the other, to force this Confession from the most Prejudic'd, that such an eminent, uninterrupted course of Devotion and every good work, cannot be inspir'd or maintain'd, but by a Religion *pure and undefiled*, and guiltless of all those blemishes, which the Ignorant and Malicious cast upon it. Wherefore, by presenting this Book to your Majesty, I do a Duty to Religion, and an Act of Justice to the Learned Author, by setting his Doctrine in the clearest Light. But your Majesty has a Title to it which is incommunicable, and which you will esteem the fairest Flower in your Crown; it being read, and approv'd and highly commended by his Late Majesty of Ever Blessed and Glorious Memory, and having laid the Foundation of that Conversion of his to the Catholic Church, of which your Majesty is so irrefragable a Witness, and which your Majesty would look upon as the happiest moment of your own Life as well as of his, had it not been so near his Last. But if this consideration affords your Majesty

To the *Queen Dowager.*

Majesty the greatest subject of comfort; the view
of this Book will furnish you with as great an one
of Admiration; It calling to your Mind the secret
workings of Gods Providence, which forgets not
to be Merciful, even when we lie under the scourges
of his displeasure. This Book fell into the Kings
hands when almost all other were armed against him:
It was his faithful Companion, when all the World
had deserted him, but shew'd that God had not.
At that very time when the Power of Darknes pre-
vail'd, and began to overspread three Kingdoms,
Almighty God by the means of this Book made light
to shine out of Darknes, and began thus early to
recompence his Temporal Obscurity in his retire-
ment at Maseley in Staffordshire, by Sowing in his
Heart the Seed of an indeficent Light, which
through all the opposition of the three Enemies of
Mankind, by the unweary'd hand of Providence
wrought themselves at last into a perfect Day. And
as that Providence made me an unworthy Instru-
ment in preserving the person of my Sovereign,
(which I mention, not to arrogate any thing to my
self, for I did no more than the Principles of my
Religion, and Allegiance oblig'd me to) so it ap-
pointed me the Keeper of this Excellent Treatise,
to which God gave such an Admirable Increase.
And the same Reasons which made me keep it ever
since

To the Queen Dowager,

since at a great Treasure, have at length prevailed
with me to make it public, that others may enrich
themselves by it. After which Resolution taken,
I did not long deliberate to whom I should make
the first Tender of it, it being your Majesties in
Right of the King; And as such I lay it with my self
at your Sacred Feet, being

M A D A M,

*Your Majesties most Faithful most
Humble and most Obedient
Subject and Chaplain.*

John Hudleston.

The

The Publisher to the Reader.

THO' this great in little Volume needs no other Recommendation than the bare Perusal, nor the Writer of it other Encomium than his bare Name to give credit to both; the Work is self ennobling the Author, and the Author the Work; yet to give each it's due weight, and let the Reader more clearly understand as well the Fruit by the Tree, as the Tree by the Fruit; Take here a short abstract first of the Authors Life, next of the Reasons or Motives of this present Publication. Concerning the first, please to know the Book was long since compos'd for the Medicinal Instruction of a private friend, by my Uncle Mr. Rich. Hudleston the Youngest Son of Andrew Hudleston of Farrington-Hall in Lancashire. He was Born towards the end of the Reign of Queen Elizabeth; when he arriv'd to the Tears of Maturity for Studies, he was sent to Rhemes in France, where he became an Exquisite Proficient in Poetry and Rhetoric; from Rhemes he went to Rome, where he pass'd his Schools of Philosophy and Divinity with an improvement proportionable to his great wit and industry. These Studies compleated, That he might effectually advance as well in Piety as Learning, he enter'd into a Religious State, and was profess'd at Famous Mont-Cassine, the first Monastery founded by the Holy Patriarc St. Benedict in Italy. In this Holy Place he spent divers Tears in Solitude, Prayer, Reading the Scriptures, Councils, Fathers, &c. In which Theory having attain'd to an Eminent degree of Perfection, at length, thoroughly qualifi'd for an Apostolic Missioner he return'd into England. Here like another St. Augustin endued with an Evangelical Spirit he exerted his Talents in Preaching, Teaching, Disputing, and Reducing his strayed Country-men to the Sheep-fold of Christ; And it pleas'd the Divine Goodness to bless his endeavors, and second his Words with extraordinary success. In all as well public debates, as private Conferences he still came off a Conqueror; in so much that many Chief Families as those of the Irelands, Watertons, Middleton, Traps, Thimbelbyes, &c. In Yorkshire; Those of the Prestons, Andertons, Downs, Straffords, Sherbourns, Ingelbyes, &c. In Lancashire; with numberless others of all States and Conditions, owe next to God, their respective Reconilliations to this worthy Benedictine. But I do not pretend here to frame a Panegyric, it may suffice in short to aver, That the Purity of his Life bore equal measures with the Candor of his Doctrin; both unblemish'd: And that after Thirty Tears of Faithful Labors in Christ's Vinyard, He rest'd in Peace, leaving behind him a Sweet Odor of Vertue to all Posterity. He Writ on several Occurrences several Treatises, of which one is this small but Fortunate Book we now Publish.

The Publisher to the Reader.

Publish, Fortunate I say, in that (God so Ordaining) it became an occasion of his Majesty's Conversion to the Faith and Unity of the Catholic Church.

To conclude in this matter: The Malignity of the times, and the Disaffection thereupon for above these Forty Years, have been too pernicious to be soon forgot. There are none so Ignorant who have not heard of the Defeat of his Late Majesty's Army by the Rebels at Worcester, On the 2d. of September, 1651. And of the then Preservation of His Sacred Life and Person by the Care and Fidelity of his Catholic Subjects, of whom I acknowledge my self the most unworthy. In this sad Conjunction it was, That the desolate King after having been Harassed 10 and fro, Night and Day in continual Fatigues and Perils, from Wednesday the Day of the Battle till Sunday following (the particulars of which are out of the Sphere of my present design to enlarge upon) at last found an Asylum and Refuge at Mr. Whitgrave's House at Moseley, whither Divine Providence, not long before, brought me, and where I had first the Honor of Attending upon him. During this Retreat, whilst Mr. Whitgrave, his Lady, and Mother, (who alone of all the Household were Privy to the Secret) were often busied in watching and other discharges of their Duty towards his Accommodation and Safeguard, His Majesty was pleased to entertain himself for the most part with me in my Chamber, by perusing several of my Books, amongst others he took up this present Treatise then a Manuscript lying on the Table of a Closet adjacent to my Chamber. He read it; He seriously considered it, and after mature deliberation Pronounced this Sentence upon it (viz.) I have not seen any thing more Plain and Clear upon this Subject: The Arguments here drawn from Succession are so conclusive, I do not conceive how they can be denied. Now that this was not any sudden Motion or superficial Complement of His Majesty, but the Product of a Real and Solid Conviction, is manifest by the Tenor, and gravity of the words themselves; by the Papers found in his Closet after his Decease under his own hand, which seem even to the very manner of expression to breathe the same Spirit and Genius with that of the Book; And lastly, by those truly Christian Catholic Resolutions he took (albeit through frailty late) in disposing himself for an happy departure out of this World by an entire Reconcilement to God and the Church. For this cause I have annexed to the close of this Treatise as well the before mentioned Papers, as also a Brief Account of what upon my own knowledge occurred at his Death in regard to Religion. If therefore evincing Arguments, confirmed by the final Sentiments and Example of a King known as great in Judgment as Dignity, may through the Influence of Divine Grace, be Prevalent; I have just Reason to hope this little Book will have the same effect upon others as it had upon him. The sole Motive of the Present Edition.

A SHORT and PLAIN WAY TO THE FAITH and CHURCH.

ALmighty God, who (as St. *(a) Augustin well observeth*) tho' he *(a) Aug. in change his Work, alters not his design;* having from all Eternity decreed to bring Man to his final End and happiness by Obedience; What he effected not in the first Adam, he accomplished in the Second; whom he made *(b) Author of Eternal Salvation to all them obey him, and observe his Law;* for God hath proposed him *(b) Heb. 5. v. 9. a Propitiation by Faith, &c. Rom. 3. 25.*

2. And therefore in his Eternal Providence, ordaining a lively *(c) Faith, as the chiefest means whereby we are to work out our Salvation, he hath Essentially implied in the exercise thereof, an humble Subjection and Obedience of our understanding to his revealed Will, so as the very Act of belief, is in Holy Scripture often Styled (d) Obedience.*

5. v. 6. Without Faith it is impossible to please God, Heb. 11. v. 6. All the Prophets witness that through his Name, all that believe in him shall receive Remission of their Sins, Act. 10. v. 43. The just Man liveth by Faith, Rom. 1. 17. (d) All obey not the Gospel, Rom. 10. v. 16. Who hath bewitched you not to obey the truth, Gal. 3. v. 1. If any Man obey not the word, a 2. Thes. 2. v. 14. Ye have obeyed from your very heart unto the Form of Doctrine, wherunto you are delivered, Rom. 6. v. 17. Receiving whence unto them, &c. which obey not the Gospel of our Lord, a 2. Thes. 1. v. 8. Who didst see you, that you did not obey the Truth, Gal. 5. v. 7.

B 3. Where

A Short and Plain way

3. Wherefore Great assuredly and dangerous is their mistake, who in the Mysteries of Christian Religion, deny or doubt, when the dim light of Natural Reason affords them no clear apprehension of the Object: Seeing God in these affairs, (through the demerit of our first (a) Transgression) exacteth from our Understanding, rather by a submissive (b) Faith, to give assent, then by the light of Natural Reason, to receive satisfaction.

(a) Being inordinate affection of knowledge,
Gen. 3. v. 5.
You shall be as Gods, knowing Good and Evil.

(b) Unless you believe, you shall not understand, Isa. 7. v. 9. according to the Translation of the Septuagint. Not quickness of understanding, but simplicity of belief maketh the people or vulgar sort most secure, Aug. contra Epist. Fundam. c. 4.

4. For so great is Mans inbred desire to know, and even in the State of Innocence, so nearly bordering upon excess; that the Crafty (c) Serpent thought it his best advantage, to assaile us in that Unsatiabie Appetite of Knowledge; our own inclination, (naturally prone thereunto) seeming to his malignant subtilty the fittest Byass to draw us to his design'd mark, our Everlasting Destruction.

(c) Gen. 3. v. 5.
The Serpent said to the Woman, &c. what day shall you eat thereof: your Eyes shall be opened and you shall be as Gods knowing Good and Evil, 2 Cor. 11. v. 3. But I fear as the Serpent seduced Eve by his subtilty; So your Senses may be corrupted, and you fall from that Simplicity which is in Jesus Christ.

The searcher of Majesty shall be oppressed with Glory,
Prov. 25. v. 27.
Search not things higher than thy reach, neither seek the things which are too mighty for thee: But what God hath commanded, think upon that with Reverence, and be not Curious in many of his works, — for it is not needful for thee to see with thine Eyes those things that are hidden; for many things are shewed thee, above the Capacity of Man, and the meddling with such hath beguiled many, and an Evil Opinion hath deceived the Judgement, Eccli. 3. v. 21, 22, 23, 24. (d) Bringing into Captivity every (thought) or Understanding to the Obedience of Christ, 2 Cor. 10. v. 5.

5. But the Wisdom of our Heavenly Physitian, perceiving us to surfeit on that forbidden fruit, contrived a Remedy opposite to the Disease, curing that excessive desire to know, by prescribed abstinence from curious search of his Mysteries; and in just punishment of the Minds Rebellion (d) Captivating it to an Obsequious belief of things not appearing and unsearchable: That, what Pride of Wit and Reason had lost, might be regained, by an humble Obedience of Faith; and the Mind believing stedfastly, what it cannot clearly understand, might better satisfy for Rebellious affectionation of Knowledge.

6. Where-

6. Wherefore God having ordained (as before I said) a supernatural Faith, so absolutely necessary to Salvation as without it (a) none can be saved, and furthermore (on his part) earnestly desiring (b) that all should be saved and come to the knowledge of the Truth; his infinite Goodness and Providence, (c) (never forsaking his Creatures in necessities,) hath undoubtedly provided some (d) assured way or means, by which all may sufficiently know, and so obediently embrace saving Faith.

(a) Heb. 11. v. 6.
Rom. 3. v. 28.
Acts 10. v. 43.
See, Num. 2.
(b) 1 Tim. 2. v. 4.
(c) To them who do what they are able God denyeth not his aid, a common Axiom

amongst Divines. God would have none to perish, but would have all Men to come to Repentance, 2 Pet. 3. v. 9. (d) See, Isa. 35. throughout, but particularly verse 8. where Almighty God promiseth, that there shall be a path and way, and it shall be called the Holy-way, and it shall be so direct or plain a way (to us) as even fools cannot Err in it.

7. Which Faith, or supernatural knowledge, being in it self (e) Obscure, and of things far transcending the Sphere of human capacity, and yet by Divine Ordinance to be obtained by (f) Hearing, it followeth necessarily, that there must be some (to us certainly known and) undoubted (g) Authority, which may deliver as from God those things wherein he thus exacteth our belief, upon which Authority, as upon a certain Ground, or basis while we rely, we may be raised up to the necessary knowledge, love, and service of his Sovereign Majesty.

(e) Faith is the substance of things hoped for, the Argument of things not appearing, Heb. 11. v. 1.
We see now as by a Glass in a dark sort, but then face to face; now I know in part, but then I shall

know, as I am known, 1 Cor. 13. v. 12. (f) Rom. 10. How shall they believe in him, of whom they have not heard? How shall they hear without a Preacher? How shall they Preach unless they be sent? &c. ver. 14. 15. Then Faith is by hearing, ibid. ver. 17. (g) See, this proved at large, Num. 14. following; if Gods Providence Govern human affairs, (saith St. Aug.) we must not despair or doubt, but that he hath ordained some certain Authority upon which staying our selves, as upon a certain ground or step, we may be lifted up to God, Aug. Utilit. Crediendi.

8. Now this Authority must neither be Divine only, nor only human; but human inspired by God: Not only (b) Error & human, in regard of the (b) weakness, Ignorance and Error of Mans understanding, even in things natural and of inferior Alloy: Whereas the knowledge of that saving Truth, must be certain and infallible, of matters Heavenly and supernatural.

(b) Error & tenebrae peccatoribus concretæ sunt, Eccli. cap. 11. 16. Error and darkness had their beginning together with sinners.

For the thoughts of Mortal Men are fearful, and our forecasts are uncertain, because a corruptible

Body is burthened to the Soul, and the Earebly Manshon presseth down the mind that is full of cares; hardly can we discern the things that are upon Earth, and with great labor find we out the things that are before us; but who can seek out the things that are in Heaven, or who can know thy Counsel (O God) except thou give him Wisdom, and send thy Holy Spirit from above; for so the ways of them that are upon Earth, are made straight, and, thus are taught the things that are pleasing unto thee and are preserved through thy Wisdom. *Sap. 9. v. 13, 14. Eccl. 12. v. 13. Rom. 11. v. 29. 1 Cor. 2. v. 16.* See the Book of Wisdom From Translations in the places mentioned.

9. Neither must it be *Divine alone* without the Ministry of *Human Authority*, appointed to that end by God; in regard his infinite Wisdom doth not ordinarily

(a) teach us the Mysteries of Faith, in that manner; as appeareth by the *Law, Prophets, and Gospel*, throughout; fo expounded, as to this particular, even by our Adversaries.

(a) This is proved at large by St. Aug. in the Preface of his Book of *Christian Doctrine*, both by reason

and Divine Authority: Where he thus concludeth; *How should it be true which is said, The Temple of God is Holy, which you are, if God would pronounce, and give an answer from this Temple, but all which Men should learn he would deliver from Heaven or by Angels?* This Truth is also expressly Confessed and Taught by Calvin, *Inst. lib. 4. cap. 1. Sect. 5.* Where he says, "we see that God who could in a Moment perfect his Elect, would notwithstanding standing that they should not grow to their full strength, but by Education of the Church, &c. For this purpose it was his Will, that in times past there should be Sacred Meetings at the Sanctuary, that the Doctrins pronounced by the Mouth of the Priest, might nourish or increase the consent or Unity of Faith, &c. and as he did not send them before the Gospel, to learn of Angels but raised them Teachers from the Earth, who might truly perform that Angelical Function; So his Will is at this day, that we should Teach in a manner agreeable to Mans Nature; and as formerly he was not content with the Law alone, but added Priests, Interpreters, from whom the People might inquire, or receive the Sense or meaning thereof; So in these times also. Thus Calvin: and Bishop Bancroft in his Sermon Preached the 8th. of February, saith, "God hath bound himself to his Church, of purpose, that Men by her good direction might in matters of doubt be relieved."

10. To what may be objected, *Isa. 54. v. 13. All shall be taught of God; and Jerem. 31. v. 34. Every one shall no more Teach his Neighbor, &c.* We Answer briefly; it is the manner of Holy Scripture, in such things as are principally wrought by God, to speak as if he alone wrought them, without Means, or Instruments, that all Glory may be given to him alone, who imparts to the Instrument its force and aptness to co-operate.

11. This certain Authority therefore, by which all at all times may be sufficiently directed, and resolved in all Points of Faith, as by an External, Competent and an Infallible

Infallible Judge, cannot be the *Written word alone*, as Protestants affirm.

12. First in regard it is *obscure*; both for the (a) *depth of matters*, contained, and *manner of delivering them*; Dark, Ambiguous, Allegorical: Secondly, it expresseth not all matters of Faith, as, what Books are Scripture? What not? That God Commanded the Sabbath to be changed; that there are two Natures in Christ, and but one Person, &c.

(a) O wonderful profoundness of thy words! wonderful profoundness, O my God, it maketh a Man tremble to look upon it, *See Aug. in Confess. li. 2. cap. 14.* O the

depth of the Wisdom and Knowledge of God: how incomprehensible are his Unsearchable his ways? Rom. 11. 33.

13. Thirdly, That Authority which is *Supream Judge* in doubtful affairs, must necessarily be such, as, with all them who acknowledge and receive it in that kind, it may be able clearly and efficaciously to determin, all their Controversies; but Scripture alone is not able to do this, in all (b) controverted Points of Religion; for it doth not in all of them clearly pronounce Sentence, nay, even Lutherans, and Calvinists, Anabaptists and Arians, (who acknowledge it for Judge) after whatsoever is therein pronounced, continue still in their violent and virulent (c) altercations: No party confessing Scripture to have given Sentence, against them. Whereas, the Judge should so pronounce Sentence, as the one Party may know themselves condemned, the other clear'd: Else there can be no end of Dispute and Contention. Lastly, in all well ordered Commonwealths, besides the Law under which the People live, there must be some external Judge, to expound and declare (with irrefragable Authority) the Sense and true meaning of the Law; much more in the Spiritual Kingdom of Christ, where the Law is more profound and difficult, the Errors more dangerous; Subjection, Unity, and Obedience, to the Governor more Necessary.

(b) See before, Num. 12. And to the instances thereof, may be added, that such as are Baptized by Heretics ought not to be re-baptized, That the Blessed Virgin Mary was a perpetual Virgin, yea, that the Holy Ghost is one Substance, with the Father and the Son.

(c) The Diffusions that are among us (saith Nich. Gallus, a Protestant) are not light, nor of light, but of Chief Articles

of Christian Doctrine, as of the Law and the Gospel, of Justification and Good Works, of the Sacraments,

Sacraments, &c. Thus, *Nich. Gallus In Thef. & Hypoth.* He might have added with *Selucer*, upon the 103. *Pfal.* part 3d. Their Dissention about the Humanity of Christ, his *Ascension into Heaven*, and *sitting at the Right-hand of God, &c.* And here in *England*, about his descent into *Hell*, *Predestination*, and the necessity of *Bishops in the Church*: We (saith *Martin Luther*) "censure in good earnest the *Zuinglians*, and all *Sacramentarians*, (that is, all who deny the Real and Substantial Presence of Christs Body in the Sacrament) "for *Heretics and Aliens from the Church of God*: *Luth. cont. Articul. Lovan. Thef.* "27. *Tom. 2. fol. 53.*

14. We conclude therefore, that the True Church of God, or *Prelates thereof*, assisted by his word and (a) Spirit, and perpetually, by Succession of Bishops and Pastors, present to the Faithful in all Times and Ages, is the Sole appointed external Propounder, and Expounder of his Law, or (in a General Council) *Infalible Judge of Controversies in Religion*; otherwise how should we be undoubtedly assured, that former Heresies were rightly *Condemned*?

(a) Isa. 59. v. 21. My Spirit which is in thee, and my words which I have put in thy Mouth shall not depart from thy Mouth, and from the mouth of thy Seed, and from the mouth of thy Seeds seed, saith our Lord, from henceforth for ever: Where God promisseth, saith Calvin, that the Church shall always be Governed by the Holy Ghost. Calv. upon the 59th. Chap. of Isa. I will ask the Father, and he will give you another Paraclete, that he may abide with you for ever, even the Spirit of Truth, John 14. v. 16. When the Spirit of Truth cometh he will Teach you all Truth, John 16. v. 13. Irenae. lib. 3. Advers. Haer. cap. 4. If any Question arise, ought we not (saith he) to have recourse to the most Ancient Churches, and take from them, concerning the present doubt, that which is certain and clear? And Tertul. de Praescript. cap. 21. saith, what the Apostles Preached, that is, what Christ revealed to them; here also I will prescribe, that it ought not otherwise to be proved but by the same Churches, which the Apostles founded. And Irenaeus in the place before alleged, yieldeth a reason, (viz.) That the Apostles most fully laid up all Truth in the Church, as in a Rich Treasure-house: See the like in St. Aug. Tom. 7. contra Crescent. lib. 1. cap. 33.

15. In which respect the Eternal Wisdom of God, plainly denounceth of the Priests and Pastors of the Church, that they shall Teach his People, &c. and in Controversie they shall stand to Judge, *Ezec. 44. v. 23, 24. Also Dent. 17. from ver. 8. to 14. If thou perceive thy Judgment with thee be hard and doubtful, &c. Then shalt come to the Priests, of the Levitical Stock, &c. and thou shalt ask of them the Truth of the Judgment, and thou shalt do whatsoever they, &c. shall say and teach according to the Law, and thou shalt follow their Sentence, neither shalt thou decline to the Right-hand or to the Left, but he that shall*

shall be proud, refusing to obey the Commandment of the Priest, that Man shall die, &c.

Thus far Almighty God ordaining a *Supream Tribunal*, for resolution of doubtful affairs (even in matters of Religion) from which there ought to be no appeal, as Learned (a) Protestants themselves Confess. Which Decree, in the first and Principal Intendment, being Moral, was not abolished by Cessation of Ceremonial Observances, yea rather (in effect) it is often Ratified and Confirmed in the New and Old Testament, so far as concerneth the *Sovereign Power* of Gods Church for Determination of Ecclesiastical Controversies, namely *Matth. 18. ver. 17.* where Christ in case of like (b) Dispute with our Brother, Commandeth us to *sell the Church*, adding, *if he will not hear the Church, let him be unto thee as a Heathen and a Publican*, that is, (without further Appeal) separated from the Communion of Saints; also *Malachy 2. v. 7.* *The lips of the Priest shall keep knowledge; and they shall require the Law from his Mouth, for he is the Angel of the Lord of Hosts; Luke the 10th. verse 16.* *He that heareth you, heareth me; he that despiseth you, despiseth me; and 1 John c. 4. v. 6.* *He that is of God beareth us; he that is not of God beareth us not; in this we know the Spirit of Truth and the Spirit of Error: Also Rom. 10. v. 14.* *How shall they believe in him, of whom they have not heard? How shall they hear without a Preacher? And how shall they Preach, unless they be sent? Faith therefore cometh by hearing the Pastors of Gods Church: And observe the Apostles Gradation; no Faith, but by hearing; no hearing, but by Preaching; no Preaching without Mission or Lawful Calling by God and his Church: Also, Heb. 5. v. 1. Heb. 13. v. 17.* *Obey your Prelates and be subject unto them, for they watch as they that must give an account for your Souls.* Lastly, Christ Ascending into Heaven (saith the Apostle) gave therefore (viz.) to his Church (and as it were in his place) *Some Apostles, some Prophets, some Evangelists, and some Pastors and Teachers; for the work of the Ministry and Building up the Mystical Body*

(a) Dr. Reynolds in Conf. pa. 251. *Whittr. de Sacr. Script. pa. 466. Bilson perp. Gover. pag. 20. Hooker, prefa. Eccl. pol. pag. 26. 27, 28.*

(b) Like I mean to that expressed, *Deut. 17.* in the place before alledged.

(c) Christ as he provided here against other differences of the faithful, so especially, for those in matter of Doctrine, as more pernicious to his Church; seeing they impugn the foundation thereof, Unity of Faith and Religion. *One God, one Faith, Eph. 4.* (Observe here.)

Ephes. 4. 11.

(a) *Cato Instit.*
lib. 4. cap. 8.
Sect. 37. 38.
Melanct. loc.
com. cap. 1. de
Eocl. Fals. a-
gainst the
Rome. Tef.
here upon,
Eph. 4.

Body of Christ, till we all meet in the Unity of Faith, &c. That is, even as learned (a) Protestants expound, until the end of the World: and declaring in the same place the design or purpose of God herein, ver. the 14. He addeth, *that we may henceforth be no more as Children wavering, and carried about with every wind of Doctrine, by the deceit of Men, and with Craftiness, whereby they lay wait to Deceive:* So manifestly doth the Spirit of God, here by St. Paul declare, that he hath ordained the Pastors of his Church to deliver his Truth unto us, and preserve us from wavering or fluctuating in Faith.

16. It now remaineth to shew which is the True Church, to the end, that having found out that *Pillar of Faith, that Immaculate Spouse of Christ*, we may embrace her *Doctrine*, obey her *Decrees*, and repose securely in her *Judgments*.

17. Wherefore observe diligently, the Question in this matter betwixt us, and our Adversaries, is not *what* is the true Church? But *which* is the true Church? That is, we enquire not here concerning the Intrinsical Essence of the Church: But by what External and sensible Notes, Signs or Marks, we may find out and discover which, amongst so many pretended Faithful Congregations, is the *True Church*.

(b) *Whic.*
Defin. pa. 22.
White Synod.
pa. 69. Cont. Sacraments.
August. Arctio.
Cato. Instit.

lib. 4. cap. 1. Sect. 10. Church of England Artic. 19. prop. 4. See the Book intituled. *The Catholic Doctrine of the Church of England*, pag. 52. allowed by Public Authority.

18. Protestants assign as marks (b) whereby to find out the true Church, *Lawful Ministry of the Word and Sacraments*; but improperly, and not without fraud.

19. For the Mark and Note whereby any thing (to us unknown) is to be discovered and found out, must be first known, and more evident then what we seek thereby to Note or Discover: Otherwise we shall not find what we seek, but vainly endeavor to resolve one matter in doubt, by another more or equally doubtful and intricate.

20. Whereas

20. Whereas, 1st. *Lawful Ministry of the word*, or *Truth of Doctrin* is more unknown to us, than the *Church* which is alway's visible, and therefore in the Holy Scripture compared unto a (a) *City on a Hill*; a (b) *Tabernacle* in the *Sun*, a (c) *Mountain on the top of Mountains*, and expressly affirmed to be (d) *a pathway so direct or Plain*, as even fools do not (or cannot) Err therein.

light a Candle and put it under a Bushel; (of invisibility) but on a Candlestick, that it may shine to all (c) *Psal. 19. v. 5. He hath placed his Tabernacle in the Sun; That is, (faith St. Aug.ust.)* his Church in public not in private (c) *"Isa. c. 2. v. 2.* "In the latter days there shall be prepared a Mountain, in the tops of Mountains, and it shall be lifted above the Hills, and all Nations shall flow unto it, and many People shall say, "come let us go up to the Mountain of our Lord, to the House of the God of Jacob, and he will teach us his ways, and we will walk in his paths: For the Law shall go out of Zion, and the word of the Lord from Jerusalem." So plain it is that first we are to repair, to the House of God, and there to learn his Law and word, See *St. Aug. Tract. 1. Epist. Joan. &c. (d) Isa. csp. 35. ver. 8.*

21. Secondly, none may Preach (that is, Teach as *Pastors*) the Word and Administer the Sacraments, according to the ordinary course appointed by God, unless they be Lawfully (e) Ordained (f) Sent and called thereunto by the Church: Therefore the Church must first be known, and by the Church their Lawful calling to that Ministry, for Faith cometh by hearing, Rom. 10. v. 17. Hearing by the Word of God, and this from the Pastors Lawfully Ordained, Sent or Called by God's Church: Unto the Church, Therefore we must first repair to know whom we ought to hear, that so hearing we may believe, and believing obtain Salvation.

22. Thirdly, we know not certainly the Books of Scripture but by the Church, (g) much less the Sense and true meaning of them; Wherefore doubting Souls in the *Canticles*, desiring to know where the *Bridegroom* feedeth, receive from the Spirit of God this direction, (h) if thou knowest not, get thee forth by the Steps of the flocks, and feed thy Kids, by the Tents of the Shepherds, directing (i) faith the Marginal Note of the English Protestant Bible) the ignorant to their Pastors.

eth, that it is confessed impossible for Scripture it self to teach what Books are Divine, Ecclesi
Ps. lxx. 3. 14. (h) Cant. i. 6. 7.

G

23. Fourth

23. Fourthly, The certain knowledge, of *true Ministry of the Word*, in that boundless Latitude supposing a resolution, of all doubtful matters, of Faith, is a thing impossible, for most, (peradventure any of the Faithful,) to arrive unto; and a Man may sooner end his Life, than such an inquiry, which according to that mark cannot be done, but by an entire knowledge of all Truth; and this, according to Protestants, by the Written word alone, which multitudes cannot Read, much less understand.

24. Fifthly, *True Ministry of the Word*, or *truth of Doctrine* is the matter chiefly in Question, and all grant that it may be learned most speedily by the *true Church*, which we therefore seek to know; so as to assign true Ministry of the word, as a mark wherby to find out the true Church is in effect to assign the matter most in question for a resolution.

25. Sixthly, According to this mark the Reformed Churches (as they call them) of *England, France, Germany, Holland, &c.* are not the true Catholic Church; for all of them have not the word *truly Preached*, seeing they differ (a) contradictorily in *fundamental Points of Religion*, as about the Books of Scripture, the Law, and Gospel, Faith and works, Articles of the Creed and Sacraments.

(a) See before at Numb. 13. in Marg. where their Dissensions in these and the like matters are acknowledged by Protestants.

26. Seventhly, Amongst *Schismatics* not fallen to formal Heresie, but dividing themselves from the Church, (through Pride only and Disobedience,) there may be found the same Ministry of Doctrine and Sacraments with the true Church; yet are not Schismatics according to St. Aug. (b) members of the true Church.

(b) No Man can have Christ for Head who is

not in his Body, which is the Church; Heretics by believing falsely of God, do violate the Faith, and Schismatic's, by their wicked dissensions, fly from fraternal Charity, altho' they believe as we do; and therefore neither doth the Heretic belong to the Catholic Church, because he believeth not God; nor the Schismatic, because he Loveth not his Neighbor. Aug. de Unit. Eccles. cap. 19.

27. Lastly,

27. Lastly, It is against the Ordinance of God, in Holy Scripture, where he prescribeth that we should receive the word of Faith and his Law, from the *Pastors* of his Church, as before (a) we proved at large, and our (b) Adversaries convinc'd by Truth do plainly confess: The Church therefore of necessity must be the first known, and by the Church the Law and Doctrin of Christ.

(a) See the Text Numb. 5. &c. throughout.
(b) See before in the Marginal Note of Numb. 9. What is

there alleged out of Calvin, who in the same Chap. 5. stileth the Church a faithful keeper of the Truth, affirming that all true Doctrin is to be required from her Ministry. Dr. Field likewise in his Preface, to his first Book of the Church advieth well, saying; "for as much as Controversies in Religion in our time are grown in number so many, in nature so intricate, that few have time or leisure, fewer strength of understanding to examine them, what remaineth for Men desirous of satisfaction in things of such consequence, but diligently to search out, which amongst all the Societies of Men in the World, is that Blessed Company of Holy ones, that Household of Faith, that Spouse of Christ, and Church of the living God, which is the ground of Truth, that so we may embrace her Communion, follow her direction and rest in her judgement."

28. Wherefore leaving this (c) fraudulent Tergiversation of Protestants, and omitting, for brevity's sake, such Notes and Marks of the Catholic Church, as others usually do assign; I suppose first as Evident in Gods Book, and acknowledged:

(c) Fraudulent, because assigning true Ministry of the word or Truth of Doctrin, as the only Mark or Note, whereby

we are to find out the true Church, sheweth more difficult and unknown to us, than the Church it self.

29. That the True Church must continue (d) for

once. *in the days of those Kings shall the God of Heaven set up a Kingdom, which shall never be destroyed, and this Kingdom shall not be given to another People; but it shall break and destroy all other Kingdoms, and it self shall stand for ever.* Dan. 2. v. 44. *Of the increase, &c. On the Throne of David shall he sit in strength, when it shall be broken and built up from henceforth for ever: The zeal of the Lord of Hosts will perform this.* Isa. 9. v. 7. *See also, Luke 1. v. 33. Upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it.* Matt. 16. v. 18. *Behold I am with you all days, even to the consummation of the World.* Matt. 28.

30. Secondly, (which our Adversaries (e) likewise (f) Dr. Whitaker, speaking of the necessary Ministry of the word and Sacraments.

confess) that it cannot so continue without Lawful Ministry of the word and Sacraments. *They are Essential Properties of the Church, contr. Dur. lib. 3. pag. 260. Being absent they constitute a Church, being absent, they subvert it, ib. pag. 249. Decree upon*

upon the Epistle to the Heb. cap. 5. *left* 16. *Take away Preaching, you take away Faith, the Ministry of the Word and Sacraments, is in absolute degree of necessity to Salvation.* Defen. of Eccles. discip. pag. 33. *These marks cannot be absent from the Church, and it is no longer a true Church than it hath them.* Willet: Synop. pag. 71. *The only absence of them makes a Nullity to the Church.*

31. Thirdly, The word and Sacraments, according to Gods Ordinance, cannot be Ministred but by Lawful

(a) No Man (a) Priests and Pastors.

(a) No Man *sakes this* *Honor to him-*
self, but he that is called of God, as Aaron was, Heb. 5. v. 4. *How shall they preach unless they be sent?* Rom. 10. v. 15. See also, Numb. 16. Throughout, Acts 15. v. 3. 4. So as the Spirit of God in Holy Scripture, brandeth Heretics with the marks of Coming unsest, Jer. 23. v. 2. 1. *I have not sent them yet they say. All that came before me are Thieves and Robbers,* John 10. v. 8. and in the same Chapter, verily, verily, I say unto you, he that entereth not in by the Door (viz. by lawful Calling and Ordination) into the Sheepfold, but climeth up another way is a Thief and a Robber. This truth is likewise Confessed by our Adversaries Cartwright in his second Reply, part. 2. pag. 128. Saith, "it is forbidden that any should take this honor to himself, but he who is called of God as Aaron was: What greater necessity of Sacrifice, than when Saul took it upon him? 1 Sam. 13. What greater appearance of necessity than when Oziar stayed the Ark ready to fall? 2 Sam. 6. v. 7. Yet these necessities notwithstanding, for so much as they took upon them, that, whereunto they were not called, they receiv'd the reward of their boldness: Thus far Mr. Cartwright in the place alleged.

32. Fourthly, That none can be Lawful Priests and Pastors, except they be Ordained by Bishops, and duly

(b) called to the Function.

(b) This (to omit other Protestants) is at
Large declared by Willet Protestant Bishop of Rochester, from Scriptures, Fathers, Councils and Practice of the whole Church, in his Sermon Preached at *Hampden-Court*, the 21 Septemb. 1606. When he saith, touching Ordination, "that in the Church of *Ephesus*, There were Presbyters long before *Timothy* was appointed Bishop there. Yet St. Paul sent him on purpose to impose hands, 1 Tim. 5. 22. and for that intent also he left *Titus* in *Creta*, Tit. 1. 5. Neither would the Church of Christ Succeeding admit any other but Bishops to that business, as not Justifiable for the Presbyter, either by Reason, Example or Scripture; for Reason, it is a Rule without contradiction (saith the Apostle, Heb. 7. v. 7. *That he which Blesseth should be Greater then he which is Blessed*, (taking it for the Blessing which is by Authority) not of Devotion,) The Blessing of Authority therefore comes from the Greater, as honor is in him that confers it, not in him that takes it, and this is St. Ambrose his Reason upon, 1 Tim. 3. Secondly for example, not one is shewed through the Ecclesiastical History, that any besides a Bishop did it; if some of the Inferior presumed to do it, his Act was reversed by the Church as Unlawful, as in the Case of *Colluthus* a Presbyter of *Alexandria* (whereof St. *Albanasius*, and *Epiphanius* make mention) who took upon him to give Orders, for which both himself was censured, and what he did was revoked, and they received as meer Lay-men (and no otherwise) into the Communion, whom he had ordered: For Scripture, there is none, neither of Holy Men, nor of the Holy Ghost, for all the Holy Fathers, with one consent do contradict it. *Cyril*, upon the 1 Tim. 3. 4. *Theodore* upon the same places, *Oecumenius* upon the 1 Tim. 5. *Ambrose* is Peremptory, that it is neither

"neither *fas* nor *ius*, Consonant neither with God's nor Man's Law, that any besides a Bishop should do it. Yea *Hierome* himself, who setteth a Presbyter on his Tip-toes, to make him go equal with a Bishop, yet takes him yet this one Peg down: *Except a Ordinatione*. What is it faith he, that a Bishop doth that a Presbyter may not do, saving Ordination? No Scripture of the Holy Ghost either Analogically by Consequence, or directly by Precept: For *Analogy*, none but the Apostles did it, or might do it (as before you heard) not directly, for to what Presbyter was the Authority committed, as to a Presbyter only? Unto *Timothy*: a Bishop of *Ephesus* it was said, *Lay hands hastily on no Man*, 1 Tim. 5. 22. and to *Titus* a Bishop of *Creta*, *I have left thee to Ordain Presbyters*, Tit. 1. 5.

Thus far the Protestant Bishop of *Recheffer*, in his Sermon Printed by King *James's* Commandment, where he also answereth the doubts and objections to the contrary. See likewise Bishop *Banner* in his *Survey* of the pretended Discipline, cap. 8. throughout: *Whig* his *Defen. Hooker Eccles. Pol.* *Cowell* his defence of *Hooker*.

33. All which supposed, I prove the Protestant Church not to be the True Church of God. for

34. The true Church of God must continue ever, but the Protestant Church hath not (a) ever continued.

Ergo.

The Protestant Church is not the true Church of God.

time that it is a true Church, it must of necessity Communicate in Profession of the same Faith, and Sacraments, with that Church which from the Apostles time hath so continued in all Ages, otherwise it is not truly *Catholic*, and by reason of such Communion in Religion with Catholic and Apostolic Churches, it may be said to continue ever, as one with them in Profession of the same Faith and Religion, which have been at all times conspicuous; Howbeit in respect of some time, place or Persons it is truly styled a particular Church. The Apostles (saith *Tertullian*) founded Churches in every City, (*viz.* by themselves or others,) from these Churches thus founded, other Churches have and dayly do borrow their propagation of Faith and Seed of Doctrine by which they are Churches; and in this respect, they also shall be reputed *Apostolical*, as off-springs of Apostolical Churches, for every off-spring must be reduced to his Original: Wherefore all those Churches shall be one first and Apostolical, from which they all descend, so long as all of them hold and approve the same Unity. *Artul. Prescript.*

35. The Proposition before (b) Is clearly deduced out of Holy Scripture, the Assumption thus I prove.

No Church can from Age to Age continue without (c) perpetual Succession of Bishops.

shops no Priests, without Priests no Ministers of the word and Sacrament, without these no Church.

But

the Protestant Church, we understand a Congregation of such Bishops, Priests and People, as profess the Faith now Current in England. See the definition of a Church by Protestant

But the Protestant Church (*) hath not had a perpetual Succession of Bishops.

Ergo.

36. The Protestant Church hath not from Age to Age continued.

Ergo.

It is not the true Church of God, which must continue ever.

Artic. 10. in the Book called *Catholic Doctrin of the Church of England*; for faith and Religion are the Essential difference, Form and Soul of the Church, so as where these are not one and the same, there the Church and Congregations are not one and the same; as with the Roman Catholics and Protestants, for they can make no claim to our Church and Bishops, but are engaged to shew a perpetual Succession of Bishops professing their own Faith and Religion. See before Numb. 34. at (*) they must shew their own Cards not ours, if they mean to win the Game.

We stand not on the name Protestant, but exact Bishops acknowledged to be of the same Doctrin and Discipline. (b) Tertul. pre-script. cap. 3. let them shew (saith he) the beginning of their Churches, let them unfold the Order of their Bishops, so by Succession coming down, as that the first Bishop above some of our

37. That Protestants have not had a perpetual Succession of their Bishops in former Ages, is manifest; for let them (b) name, if they can, so many as but three, known and acknowledged Protestant Bishops, succeeding each other in any part of the World, for the space of a thousand years next before Luther, by whom their Pastors were Ordained; their word and Sacraments Administered, Councils Celebrated, Heresies Condemned, Laws, Ordinances, and Canons Enacted. But no Ancient Monuments, Dipticks or Church Rolls; No Histories Ecclesiastical or Profane make mention of any such continued Succession in former times of Professed Protestant Bishops, That is, Bishops distinct from our Roman Bishops, and professing the Public Doctrin of the Church of England in Queen Elizabeths time.

Apostles or Apostolical Men, who yet persevered with the Apostles, for his Author and Predecessor. Number. (saith Aug) the Priests, (or Bishops) from the seat it self of St. Peter, and see in that Order of Fathers, who to whom hath Succeeded; that is the Rock against which the proud Gates of Hell shall not prevail: Aug. in *Psal. cent. Deus.* and in another place he saith, the Order begun by Peter the Apostle, and even unto this Age, by the propagation or off-spring of succeeding Bishops continued, they, (viz. Heretics) interrupt, challenging to themselves an Order without Original, Aug. *quest. nov. & vet Test. quest. 100.*

Secondly, If they had such Bishops, at the least twenty years before *Luther*, why did they not joyn with him, and follow his followers, when they first opposed our Religion, in *Germany*, and other places?

Thirdly, This known want of Protestant Bishops in former Ages, is a matter so manifest as they themselves acknowledge, their Church for many Ages before *Luther* (a) to have been invisible.

(a) Before the days of *Luther*, (saith *Perkins*)

for the space of many hundred years, an Universal Apostacy overspread the whole face of the Earth, and our (viz. Protestant Church,) was not then visible to the World, *Perkins* upon the Creed, pag. 400. and *Mr. Nappier* upon the Revelations, pag. 143. confidently averreth, that for 1260. years, the Pope and his Clergy hath possessed the outward visible Church of Christians, reigning universally, and without any debatable contradiction, *Nap. ibid. pa. 68.* God's true Church, saith he, most certainly abiding, so long latent and invisible *ibid. pa. 156. and 161.* and *Sebastian Frant. de abrogat. in Univers. Stat. Eccles.* yet more plainly averreth, that for certain through the work of Anti-christ, the external Church together with the Faith and Sacraments vanished shortly after the *Apostles* departure, and for these 1400. years the Church (viz. Protestant) hath been no were external and visible *Sebast. Frant. ibid.* and *Mr. Jewel* saith the true Church was unknown and unheard of, when *Martin Luther* and *Zwinglius* first came to the knowledge and Preaching of the Gospel, *Jewel Apol. part 2. cap. 4. Divis. 2.*

Fourthly, They yet confess that *Luther* had no right Believers (b) before him from whom he might receive his Doctrin, and that it is ridiculous to think otherwise; considering say they, (c) that it is manifest to the whole World, that before *Luthers* time, all Churches were overspread with more than *Cyprianian* darkness: And *Calvin* affirmeth, (d) he made a revolt or decession from the whole World.

(b) *George Mil-lis in Explicat. conf. Aug. art. 2. 7. de Eccl.*

(c) *Beaud.*

(d) *Calvin Epist. 141.*

pag. 237. cum decessione a toto mundo facere coacti sumus.

Fifthly, in regard of this their apparent want of Bishops, and want of Lawful Ordination by them, they are constrained, either to Challenge extraordinary (e) calling without Attestation of Miracles, wherewith that calling hath ever been accompanied, (f) or else (g) Ordination from Presbyters, that is inferior Ministers, who, as we (h) shewed before, from Gods word, the Primitive Church, and Confession of Protestants, have no Power to Ordain.

(e) *Lactantius* in proof of his own opinion alleged *Calvin* saying, he cause through the Pope's name, the true

Ordination was broken off, we stood in need of a new supply, &c. and this calling was altogether Extraordinary

Extraordinary Lascie. de Russ. Mosco. O. Tartar relig. See also Calvin instit. lib. 4. cap. 3. Sec. 24. Cartwright against Whigists, pag. 217. (f) See, Exod. 4. John 15. 22. Mark 16. 20. (g) This doth Mr. Mason in his Preface to his Book of Consecration of Bishops expressly acknowledge, by other Protestant Countries (England only excepted) (h) See before, Numb. 32. at (b)

38. Neither will it suffice Protestants, for proof of the continuance of their Church, to avouch the precedent Succession, of our Bishops, considering they generally maintain, that *Doctrin or true Ministry of the Word and Sacraments* are absolute and (a) Essential marks of the true Church, and consequently as these are not one and the same, but rather contradictorily opposite in our Church and theirs, so neither can our Church and theirs, nor the Succession of our Bishops, prove a continuance of the Protestant Church; they must shew their own Cards and not ours, if they mean to win the Game.

(a) Whigg. Defens. pa. 181. Willet Synop. pa. 169. Whitts. cont. Dur. pa. 260. Confes. Aug. art. 9. See also the Book intitled, The Catholic Doctrin of the Church of England, art. 20. Where it defineth the Church to be a Visible Congregation of Faithful People, where the pure Word of God is Preached, and Sacraments duly Administred. And where, I pray, under the Cope of Heaven will Protestants find such a *Visible Congregation* Twenty Years immediately before Luther, or Waldo at least?

39. And for their Succession in England in precedent Ages (to omit an inductive Remonstrance to the contrary) (by our (b) Ancient and Modern Historiographers) Mr. (c) Mason and the Protestant Author of *Matthew Parker's* life (more boldly then discreetly) boasts, that the said Parker being the 70 Arch-Bishop of Canterbury after St. Austin our Apostle) of all that number he was the only Man who was Consecrated without the Popes Bulls; all the rest therefore at their Inauguration did Communicate with the Roman Bishops, and consequently were as then no (d) professed Protestants, for with the Heart we believe unto Righteousness, and with the Mouth we profess unto Salvation, Rom. 10. v. 10.

(b) Math. Paris Westminster. &c. Dr. Harps. prudential Balance. (c) Mason in the Book mentioned in the Consecration of Matthew Parker, pa. 131. Saith, this was his singular felicity, that he being the 70th. Arch-Bishop (of Canterbury) after St. Austin, yet of that Number he was the only Man and first of all who was Consecrated without the Popes Bulls and superfluous Aeronical Garments, &c. (d) For Cranmer at his Consecration outwardly Professed himself a Roman Catholic, taking the usual Oath of Fidelity to the Pope. Fox, Acts and Monuments, pag. 1690. See Champney, Vocation of Ministers, cap. 11. pag. 369. Pruden. Ball. in Cranmer, Examin of Fox his Acts and Man.

40. If any Protestant allege, in behalf of their Succession, *Waldo, Wickliff, Huss, &c.* I answer first they were all of them Originally Roman Catholics, and so prove only the precedent perpetuity of our Roman Church and no other more Ancient, out of which (being then the only known Catholic Church) they departed and impugned it, a mark wherewith *Christ* and his Apostles usually branded (a) Heretics.

(a) Go not forth
Matth. 24. v. 26
Certain which

went out from us have troubled you, Acts 15. 24. Many deceivers are gone out into the World, 2 John 7. v. 7. They went out from us, but they were not of us, for if they had been of us they would no doubt have continued with us, 1 John 2. v. 19. Also of your own selves shall Men arise speaking perverse things, Acts 20. v. 30. These be they who separate themselves, Jud. v. 19.

41. Secondly, They (b) taught many false and abominable Errors, *Waldo* and his followers taught, that Lay men and Women might Preach and Consecrate, they denied all Judgments to blood, they denied the Sabbath and held, that Oaths were not lawful in any case: *Wickliff* and *Huss* maintained, that neither Bishop nor Priest being in Mortal Sin, (c) did Ordain, Consecrate, or Baptize, *Wickliff* also taught, that there is no Civil Magistrate whilst he is in Mortal Sin, of their Errors more in particular, See the Protestant Apology, Tract. 2. c. 2. Sect. 4. Subd. 2. and the Council of Constance, Sess. the 8th. and 25th. where their Errors are related (in particular) and condemned: at which Council (procured by *Sigismund* the Emperor,) were Present Four Patriarchs, Twenty Nine Cardinals, Arch-bishops Forty Seven, Bishops one Hundred and Sixty, Abbots and Doctors Five Hundred and Sixty Four, and betwixt Easter and Whitsunday, were numbered in that City Sixty Thousand Five Hundred Externes or Strangers who came to that Council, Genab. in Cron. Harpst. in Hist. Eccles.

(b) See Guido,
Or Anton. de
Waldens. Illiri-
cus Catal. pag.
748. 729. 735.
756. &c.

(c) Ab. Mon.
pag. 96. Of and
cni. 9. 10. 11.
Priest. Apol.
Tract. 2. cap. 2.
Sec. 4. Subd. 2.

42. Lastly, None of these were Bishops, of whom only we enquire, for as before we (d) proved at large without Bishops there can be no Priest, without Priest no Ministry of the word and Sacraments, without

(d) In the
Text at Numb.
32. and Margi-
nal Notes
there, also
Numb. 31. un-
der letter (a)
Numb. 30.
letter (c) &c.

D

These

A Short and Plain way

These no Church, no Faith, no Salvation, which out of the True Catholic Church cannot be obtained.

43. For in this Point all the Ancient Fathers unanimo-
mously and clearly consent. *Whosoever will be saved, be-
fore all things, it is necessary (saith Blessed Athanasius)*
that he hold the Catholic Faith, which unless a Man keep
(a) whole (or entire) and inviolable, without doubt, he
shall perish everlastingly.

(a) The reason
is evident; be-
cause one only
false Doctrine

maintained consecratoriously against the Church, deprives a Mans Soul of supernatural Faith,
as one Act of Fornication deprives him of Chastity, one robbery of Justice, one Murder of
Charity; and consequently dissolveth that Union of Faith, whereby he was linked and in-
corporated into the Mystical Body of Christ, making him formally an *Heretic*, and Alien,
from the Communion of Saints, 1 Cor. cap. 5. v. 6. *A little Leaven Leaveneth* (or cor-
rupteth) *the whole Lump*? For one word or two contrary to the Faith many Heresies have
been cast out of the Church, St. Hieron. lib. 3. *Apol. contra Rufin.*

(b) St. Fulgen-
tius ad Pet.
cap. 3. Nothing

can be more
dangerous than
those Heretics,
who, when as
they run
through all
things upright-
ly; yet with
one word, as
with a drop of
Poison, corrupt
and stain the
true and sincere

Faith of our Lord and of Apostolical Tradition, St. Greg. Nazian. *Tract. de Fide*, note the
word [any] for *Heretic* damneth a Man no less than *Idoltery* and *Witchcraft*: See expressly,
St. Paul, Gal. 5. v. 19-20, 23.

44. Believe most firmly (saith (b) St. Fulgentius,) and in
no wise doubt; but that every Heretic, and Schismatic who
Baptized, in the Name of the Father, of the Son, and of the
Holy Ghost, if he return not to the Catholic Church how great
Alms soever he distribute, yea and tho' he shed his Blood for
the Name of Christ, he can by no means be saved, for neither
Baptism, nor most liberal Alms, nor death endured for the
Name of Christ, can avail any Man to Salvation, who hold-
eth not fast the Unity of the Catholic Church, or so long as
any Heretical and Schismatical inquiry remaineth in him.

(c) De simpliciter
Prelat. and
Epist. 62. ad
Pomp. Theod.
lib. 4. Hist. 4. 17.
reporteth of St.
Basil the Great
that being by
the Persecutors
solicited to Re-
lent, he an-

45. In like manner, St. Cyprian saith, *whosoever and*
what kind of person soever a Man be, a true Christian he is
not, unless he be in the Church of Christ: And in (c) ano-
ther place: He belongeth not to the reward of Christ, who
for saileth the Church of Christ, he is an Alien, a Profane
person, he is an Enemy, he cannot have God for his Father,
who hath not his Church for his Mother, &c. If any Man
could Escape out of the Ark of Noah, he also may escape,
who is out of the Church of God.

swered resolutely, that such as are instructed in Divine Doctrine, do not suffer any Syllable of the Divine Decrees to be depraved, but for Defence of it, if need require, willingly embrace any kind of Death.

46. A Man saith St. *August.* (a) cannot obtain Salvation but in the Catholic Church; he may have all but Salvation; he may have the Sacraments, he may Sing Alleluia, he may Answer Amen, he may believe the Gospel, he may be Baptized in the Name of the Father, of the Son, and of the Holy Ghost; but no where can he have Salvation but in the Catholic Church. The like hath he, *Epist. 30. ad Bonifacium Tom. 9. de Symbol. lib. 4. cap. 20.*

47. And yet more exprelly, let us suppose (saith this light of the Church,) that a Man were Chaste and Continent, not Covetous but full of Hospitality, no Enemy to any Man, not Contentious but Patient, and Quiet, Sober, and Frugal, not envying any, but with all were an Heretic, there can be no doubt made but for that only, that he is an Heretic, he shall not possess the Kingdom of Heaven, but the wrath of God remaineth on him.

48. I conclude therefore with renowned (b) *Lutherus*, (a) *Lib. 4. contra divin. inst. cap. ult. St. Hieron. de Scri. Eccles. Styleth him, Latium Eloquens fumen, he lived in the Year of Christ, 1520 and was chosen to teach* it is the Catholic Church only, that keepeth the true Worship of God; this is the Fountain of Truth, this is the House of Faith, This is the Temple of God into which whosoever doth not enter, or out of which whosoever doth depart, he is an Alien and estranged from the hope of everlasting life and Salvation.

Crispus Son to Constantine the Great.

49. Now as touching the perpetual Succession both Personal and Doctrinal of our Bishops, because it is a matter often and exactly handled, by our Divines and Ecclesiastical Histories, and would exceed my intended Brevity, I will forbear to set down their Names, and times of their Reign in the Church of God; he that desireth further Satisfaction, may peruse the Authors here Cited in the Margent.

Belarmus de Rom. Pontif. Dr. Harp. Hist. Eccl. Angl. Prudentius Ballance: Thore Conant, Demochares de instit. Mill. and to prevent all exception, Mr. Gudwin Protestant Bishop of

of *Hersford*, in his *Catalogue of the Bishops of England* since the first planting of Christian Religion in this Island, which tho' begun in, and continued since the Apostles times, to the Reign of *Henry the 8th.* amongst the English and Britans, yet hath he not there named any known and acknowledged Protestant Bishop, before *Thomas Cranmer* in the Reign of the said King *Henry the 8th.* or noted any change or Innovation of Religion to Protestantcy, among so many Bishops before the time of *Cranmer*.

50. Briefly for the space of four hundred years after Christ it is granted by learned (a) Protestants, that there was no change of Faith in the Roman Bishops.

(a) *Whitta. lib. de Anti christ. cont. Saunders, pag. 35. Renold.*

Confer. pag. 41. and expressly, Calvin instit. lib. 4. cap. 2. Sect. 3. Saith, it was a matter one of all doubt, that from the beginning even until that time, (viz. of St. Aug.) nothing was changed in Doctrin, &c. amongst the Roman Bishops.

51. Also *St. Gregory*, and *St. Austin*, (a Monk of *St. Benedicts Order*) Planted here in *England*, our now Roman (b) Faith, and Religion which neither King nor Bishop of *Canterbury* altered, before *Henry the 8th.* and *Cranmer*, as all Histories and Monuments of our Country bear witness.

(b) See this contested not in General only, but in particular, now controverted

Doctrins by Dr.

Humph. 2 Part of Jesuitism, pag. 627. Magdeburg. cent. 6. cap. 10. col. 448. Osiand. cent. 6. pag. 29. Bale Catal. Scrip. Britt. cent. 14. pag. 117.

52. Wherefore the Religion we now profess, can be no Innovation or Change in us, nor the Roman Bishops, (with whom therein we Communicate,) seeing we are certainly known (c) and acknowledged to have continued in what we now profess, from this present to the time of *St. Gregory*, that is at the least a Thousand Years.

(c) See before immediately, Numb. 51. with Marginal Notes there, which you may find expressed at

large in the Protestant Apology, *Treat. 1. Sect. 1. and Treat. 1. Sect. 2. Mr. Nappier saith the Pope and his Clergy, possessed the outward visible Church 1200. Years, Upon Revelat. cap. 11. pag. 161.*

53. Considering also, that four hundred and forty years after Christ, (that is unto the time of *St. Augustin the Great*,) The Roman Bishops retained inviolably the Doctrin received from the Apostles, as before was confessed by our Adversaries, if since that time we have

have revolted and made such Innovation in Faith, as Protestants do (a) pretend, this great Alteration must necessarily fall out during the Hundred and Sixty Years Current between St. Augustin and St. Gregory.

(a) (Viz.) Touching the Law and Gospel, Faith and Works, free Will and Grace, the Sacrament, Sa-

Prayers for the Dead, Prayer to Saints, Real Presence, Adoration of the sacrifice of the Mass, Books of Scripture, &c.

54. Now God having placed (b) Watch-men in the Church, Bishops, Pastors and Teachers, who neither day nor night shall cease, or be silent, but shall (c) resist all False Doctrine, even with open reprehension; and seeing furthermore that this (d) resistance hath in all Ages been accordingly made, even to Errors and Heresies, of less note: [Heresical Impiety, saith St. Leo, could never so lie hid, but that it was by our Holy Father's bold observed and Legally Condemned. Serm. cont. Eutych.]

(b) Isa. 62. v. 6. I have set watch-men upon thy Walls, O Jerusalem, which shall never hold their peace, day nor night.
(c) Dr. Fulk, answer to a Counterfeit Catholic, pag. 11. 92.
(d) In clear

proof hereof, See the Ecclesiastical Histories and Antient Fathers, St. Irenaeus and Epiphanius adversus Haereticos, St. Augustin and Philasti, their Catalogues of Heresies, Gensbranda, Qualter, Praepolus, Argoldus, Pontacel Chronology, &c.

55. These things (I say) supposed, and duly considered if any such change or Alteration, had been made by any of the Roman Bishops during these Hundred and Sixty Years, (only Questionable,) Then (e) assuredly some other Bishops, Pastors and Teachers, would have (f) noted them, some Council or Synod, Provincial, National or Oecumenical would have condemned them, and refused their Communion.

(e) For it was expressly so Commanded by St. Paul, 1 Tim. ca. 6. v. 3. 4. 5. and perpetually observed in the Church (f) as they did in or

Immediately before the space questioned: The denial of Prayer and Sacrifice for the Dead in *Aetna* censured by St. Augustin Heret. 33. and *Boiphanius* Heret. 23. Honor of Relics in *Vigilantia*, censured by St. Jerom cont. Vigilant. Equality of Merits in *Joannian*, by St. Hier. cont. Jovin. denial of the lawful use of Images in *Zenobius*, See *Nicophon* Hist. Eccles. lib. 16. cap. 27. denial of Free-will in the *Manichees*, Condemned by St. Hieron. lib. adver. Pelag. denial of the necessity of Childrens Baptism, in the *Pelagian* by Innocentius in the rescript ad Concil. *Milvian*, &c.

56. Whereas

56. Whereas even during that mean space before mentioned, the Roman Bishops, were not only not impeached or opposed for any such Change, or Innovation, but on the contrary the Bishops, both in the Eastern and Western Church, did Communicate with them as with St. Leo the Great, The Council of Chalcedon, and so with Hormisdas, Hillary, Damasus, Innocentius, &c. The most Eminent Churches of the Christian World, as is put beyond dispute by the Writers and Fathers of that Time. See Baronius, his Annals of those Hundred and Sixty Years questionable. Wherefore doubtless no Change or Innovation was made then by the Roman Bishops, and so our Faith is concluded by perpetual Continuance, one and the same with that of the precedent Ages, especially considering, that Mr. Nappier, upon the Revelations, cap. 11. pag. 161. acknowledgeth, that our Religion and Clergy reigned Universally, even 1200 Years, without any debateable contradiction, that is, Sixty Years within that compass of time beforementioned, wherein Learned Protestants acknowledge the Faith and Doctrine planted by the Apostles, to have remained in the Church of Rome without Change. *Sebast. Franc.* before alledged, Numb. 37. aloweth 1400 Years.

Lastly, The Religion we now profess, is the same with that which St. *Augustin* (a Monk of St. *Benedict's* Order) planted here in (a) *England*, and Confirmed by (b) Miracles. Now (c) *Augustin* differed not, in Substantial Points from the Ancient Britains, (unless you will say the difference, in observing the Feast of *Easter*, was a substantial Point, where the Protestants acknowledge the Error to have been on the Britains side: neither had they at St. *Augustin* coming (d) abandoned the Faith, which they had first received from the Apostles and Disciples of Christ: ours therefore in substantial Points, is the same with the Doctrine of the Apostles, Holy, Catholic, Apostolic.

(a) See before Numb. 51. in the Marg. at (h)
(b) St. *Gregory* in reg. lib. 2. Epist. 10. to Iudic.
(c) St. *Bede* Hist. Angl. lib. 2. cap. 2. and c. 3.
(d) Mr. *Speed* lib. 17. cap. 12. pag. 122. saith, only in Ceremonies they differed, (viz. *Augustin* and the Britains.) Foxe 1563. v. 7. p. 182.
Acts and Mon. pag. 463. saith, the Britains never forsook their Faith, for any false Preaching.

ing or torment. See also *Fulk* counterf. Catho. pag. 44. *Barlow* Defen. of Protel. art. pag. 21. *Bale* his Pageant of Popes.

Wherefore be pleased to take into your consideration, the Lamentable and most dangerous Estate wherein you now remain out of Communion with Gods Church, and in *Corah's* condition. Suffer not your self to be deluded, with those false pernicious Opinions, (*viz.*) that Errors not directly opposite to the Ground of Faith, cannot separate you from the true Church; or that Protestants differ not from Roman Catholics in fundamental Points of Religion.

All Errors against Faith are *Damnably*, if either your self do, or consent to those who do maintain them (*a*) obstinately against the True Church, See *Aug.* Enarr. in, *Psal.* 130.

(a) They who in the Church of Christ (saith St. August.) do

maintain any unsound or Wicked Doctrine, and admonished to believe aright, do notwithstanding contumaciously resist and will not amend their pestiferous and Wicked Opinions, but persist to defend them, they are Heretics, St. Aug. de Civitat. Dei lib. 18. cap. 51. Alleged also in this purpose by St. Thomas, Prince of Divines, 1a. 2a. quest. 11. Art. 2. §. Sed cont. Also Dr. *Cowell* a Learned Protestant affirmeth, that they are Heretics, who gain say some Articles of our Faith, *Cowell* Examln. pag. 195. And observe, that he requires not the Article to be fundamental; but some or any Article of our Faith.

For God is equally true, in the (*b*) least and Greatest Mysteries of our Faith which he revealeth, and by his Church (*c*) Propoundeth to our belief, in the Perfidious denial whereof, Heresie, as before we declared, doth properly consist.

(b) All Articles of Faith are revealed by God, and who denyeth obstinately the least, doth not believe, that to be true which God

revealeth, and so loseth his Faith, which is grounded on this, that whatsoever God revealeth, and by his Church Propoundeth to our belief, we ought undoubtedly to Embrace, a *Whole Lumpen* (saith the Apostle) *Lumpen*, (or corrupteth) the whole lump, 1 Cor. 12. 20. and Gal. 1. 20. Numbering Schisms and Sects of Heresies, amongst the works of the Flesh he concluded, that they who do such things, shall not inherit the Kingdom of God, without Exception of Great or small Heresies. Which Truth is yet further acknowledged by *Luther* himself, expressly affirming, that to deny God in one Article, is to deny him in all, for he is not divided into many, but he is all in every one, and one in all, *Luth.* Tom. 7. contra. Sacram. (c) Propoundeth by his Church, &c. For God hath ordained his Church, as the means whereby he propoundeth his word, the Proper Object of our Faith, and therefore tho' *Turks* and *Jews* believe one God; yet because they do not believe, that

Truth

Truth for the Authority of God so propounding it by his Church, They have not therein true supernatural Faith. I (saith St. Augustin) would not believe the Gospel, if the Authority of the Catholic Church, did not move me thereunto. Aug. cont. Epist. fundam.

And therefore in the Apostolic and Primitive times (a) many were not *directly* opposite, to the ground and Foundation of Religion, that is, belief in the Blessed Trinity, and Christ the Mediator. (a) For Example, *Simon Magus* was condemned by the Apostles, for holding that Spiritual gifts may be bought with Money, *Act. 8. v. 18.* The *Nicholaists* for Teaching, that it was lawful to Eat of Meats Sacrificed to Idols and to commit Fornication, *Revel. cap. 2. v. 15.* Also those whom St. Paul Charged with the *Doctrine of Devils*, for prescribing to abstain from some Meats, as unclean, and from Marriage, as unlawful, *1 Tim. cap. 4. v. 1, 2, 3, 4, 5.* In like sort the *Chilists*, who Taught that the Saints should Reign on Earth with Christ 1000 Years after the Resurrection, *Euseb. lib. 3. Hist. Eccl. cap. 39.* the *Quarte-decimans*, who held, that *Easter-day*, ought to be kept the Fourteenth day of the Moon, *Aug. Heret. 19.* with innumerable others, as the *Helvidians*, *Iovinians*, *Vigilantians*, *Aquarians*, *Donatists*, &c. And the reason is Evident, for as one Act of Fornication, with any whoe-soever, depriveth a Man of Chastity, one Act of stealing depriveth him of Justice, &c. So an Act of Heresie, against any Article of Faith, depriveth a Man of the supernatural gift of Faith, as I said before.

Now, that Protestants differ from us, in *fundamental* Points of Religion, is a matter so manifest, that I wonder any Man, knowing and believing the Common grounds of Christianity, can rest doubtful thereof, for we differ, almost contradictorily, in the (b) Rule of Faith, Books of Scripture, Number and Nature of Sacraments, Possibility of keeping the Commandments of God, and the external Sacrifice, and proper Priest-hood of the Church, &c.

(b) We hold Traditions of the word of God unwritten to belong to the Rule of Faith; they reject them: We believe as Canonical Scripture the Books of *Wisdom Ecclesiasticus*, *Toby*, *Judith*, two first of *Maccabees*, which Protestants deny; we hold seven Sacraments, they but two; we believe, that Christ in Spirit descended into Hell, which Article is denyed, and Write against by chief Protestants. See *Willet* his *Lambo-Mastix*. We believe by the Article of the Catholic Church, that Church which is in Communion of Faith, with the Bishop of Rome, but they hold the Roman Church, *Anti-christian*; we believe the Remission of Sins, by the Sacrament of Baptism, and Penance; they by Faith alone; we hold the Commandments, by the help of God's Grace, may and have been kept; they hold they cannot. *Calvin* lib. 2. instit. cap. 7. Number 15. *Anchor. Conc. Trident. Sess. 6. cap. 2.*

Moreover

Moreover Protestants maintain sundry *Heresies* (c) (c) As denial of Prayer and Sacrifice for the Dead, accounted as a Heresie in *Aerius* by St. *Aug.* *Hærel.* 53. *Epiph.* *Hærel.* 75. The denial of Prayer to Saints, and veneration of Relics, with *Vigilantius*, condemned by St. *Hierom.* contr. *Vigilant.* The denial of honor to Images, with *Xenaias.* See *Nicephor.* *Hist. Eccles.* lib. 16. cap. 27. Denial of Free-will, condemned in the *Manichæes* by St. *Hierom.* *Præm.* lib. cont. *Pelag.* St. *Aug.* *de fide* cont. *Manich.* Denial of the necessity of Childrens Baptism, with the *Pelagians*; See *Innocent* rescript. ad *Concil. Milvitan.* St. *Aug.* *Hærel.* 88. & contra *Jul. Pelag.* lib. 2. cap. 7. Denial of reservation of the Blessed Sacrament, with the *Anthropomorphites*, See St. *Cyril* ad *Cœlosyr.* Confessed by *Peter Martyr*, against *Gardiner* objec. 217. The denial of vowed Chastity, with *Jovinian*, *Hierom.* cont. *Jovin.* denial of the perpetual vitibility of the Church, and the continuance thereof, with the *Donatists*; *Aug.* *de Unitat. Eccles.* cap. 12. *Epist.* 170. &c. (d) See before Numb. 43. 44. 45. 46. 47. 48.

Harken therefore to the Holy Ghost strictly commanding you under pain of Gods wrath, to Separate your self from Heretical Assemblies, and all Participation of their Doctrin or pretended Worship, come not ye unto Galgal, neither go up to Bethaven, (places where Schismatical Sacrifices were offered) *Hosea.* 4. v. 15. Come out of Babylon, my People, that ye be not Partakers of her sin, and that ye receive not of her Plagues, *Revel.* 18. 4. Also, *Rom.* 16. v. 17. I beseech you, my Brethren, mark them diligently, which cause Divisions (or Schism) and offences (scandals) contrary to the Doctrin which you have learned, and avoid them. 2 *Thess.* cap. 3. v. 6. We Command you, Brethren, in the Name of our Lord Jesus Christ, that you withdraw your selves from every Brother who walketh disorderly, and not after the Tradition (or Doctrin) which he received of us, also. 1 *Tim.* cap. 6. v. 3. 4, 5, 6. If any Man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the Doctrin which

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is according to Godliness, &c. From such withdraw thy self. In like manner; Tit. 3. v. 10. A Man that is an Heretic, after the first and second Admonition, reject: [Devita, avoid] knowing, that he that is such, is subverted and sinneth, being condemned of himself: Proprio judicio, by his own Judgment. But most expressly, 2 Cor. 6. v. 14. &c. What fellowship hath righteousness with unrighteousness? What Communion hath Light with Darkness? And what Concord hath Christ with Belial? Or what part hath he that believeth with the Infidel? And what agreement hath the Temple of God with Idols; for ye are the Temple of the Living God, &c. Wherefore, come out from among them, and separate your selves, saith the Lord, &c. and I will receive you. Thus far that Blessed Apostle, who tho' he spake immediately of Heathenish Idolatry, yet his words are to be understood also of Schism and Heresie, which all Men confess to be Spiritual Idolatry, worshiping that for Divine, which in it self is false, and the Idol of their own Imaginations, so expressly doth St. Hierom affirm upon Ezekiel cap. 8. Ose cap. 11. Zachary 13. Dan. 5. And St. Aug. upon Josua cap. 27.

Number 16.

Ponder I beseech you with mature deliberation, that dreadful Judgment of God, against *Corah*, *Dathan* and *Abiram*, who Worshiped the same God with *Moses*, and dissented not from him in fundamental Points of Faith and Religion, but only by *Schism* and Usurpation rose up against him and *Aaron*, taking upon them without Lawful calling the Office of Priest-hood, as from what has been said you cannot but have reason to fear, if not perfectly convinced, the Ministers do with whom you Communicate. (a)

(a) That Protestant Ministers are without all Lawful calling,

see at large *Champhrey* his Book of Vocation of Ministers; *Prud. Ball.* lib. 2. cap. 10. *Harding* his detection of *Jewel*, Title of Succession; See also before, from

from Numb. 30. to 40. For if they claim *Extraordinary* Vocation: Let them shew us their Miracles in proof thereof; if *ordinary*, let them name so much as one Protestant Bishop before *Cranmer*, from whom they can derive it: And our Bishops neither did, nor could give them Authority to Minister the *Protestant word and Sacraments*, for they never did receive any such Power from their Predecessors.

And yet God expressly saith to his People, Numb. 16. v. 21. v. 3. *Separate your selves from amidst the Congregation, that I may consume them in a moment.* and v. 24. *Get ye up from about the Tabernacle of Corah, Dathan and Abiram, also v. 26. Depart from the Tents of these wicked Men, lest ye be consumed in all their Sins, and that none might conceive the offence, of Communion with Schismatics and Heretics, to be small and not regardable, he poured out his Indignation upon them, for an example and dreadful warning to all in like case, for as the Text saith, v. 31. The ground clave asunder, that was under them, and the Earth opened her Mouth and swallowed them up, and their Families, and all the Men that were with them, and all their Goods; and v. 35. there came out a fire from the Lord, and consumed the Two Hundred and Fifty Men that offered incense.* Yea the morrow following, when the People murmured against *Moses* for the severe punishment of these *Schismatics*, The Wrath and Plague of God light amongst them, and there died Fourteen Thousand and Seven Hundred, besides them that perished with *Corah*, ver. 49. Furthermore, that none might think this punishment to have been in regard of these *Schismatics* alone, Read in the same place, ver. 38. 39. and 40. Where God Ordained a perpetual Remembrance thereof to Remain at the Altar, as a dreadful Memorial from Generation to Generation, to the end that others warned thereby may beware of Schism, and participation with *Schismatics*, much more of Communion with *Heretics*.

Give me leave therefore once again to entreat, may to importune you by the tender Mercies of God, and that precious Blood, the price of our Redemption, no longer to delay, but hasten out of *Babylon* and return speedily to the Bosom of Gods Church. Let not the Scandalous Lives of some few (whether in former or in these present times) banish you from Communion with the true Catholic Church, out of which your Soul cannot be safe: rather take into Consideration, that in Heaven also there was a Lucifer, with Millions of Angels his Complices; in Paradise but one precept for two, and both Transgressors; in the Ark of *Noah* Creatures clean and unclean; with *Abel* a *Cain*, a *Cham* with *Sem*; with *Jacob* an *Esau*; and amongst Twelve Elected by Christ, one (as truth it self affirmed) *(a) was a Devil*. In which respect in the Gospel, Christ's Church is compared to *(b) a Field*, producing Corn with Tares, to a *Net* comprehending Good and Evil Fish, a *House* in which as there are Vessels of Gold and Silver, so are there others of Wood and Earth; with Five Wise Virgins, as many foolish; and at the Marriage Feast some without their Nuptial Garments of Charity; and our Saviour himself, to take off the Calumny from his Church, for defects in some of his Pastors, Expressly denounceth their Authority, and exacteth obedience thereunto, tho' their living be not conformable to their Doctrin, *Matth. 23. v. 1. Upon the Chair of Moses sit the Scribes and Pharisees; therefore whatsoever they bid you observe, that observe and do, but do not after their works, for they say, and do not*. In that Order of Bishops (saith *St. Aug.* of the Roman See) albeit some *Judas*, albeit some Traytor should enter, yet should it nothing prejudice the Church and Innocent Christians for whom our Lord providing said, what they prescribe you do, but do not according to their works.

Hasten

(a) 1 John 6. 7.

(b) *Matth.* 13.

¹⁴
Luke 5. 3.

St. Aug. Epist.
165.

Hasten therefore, Worthy Sir, and hearken to the Wisdom of God, advising you to cut off delays (a) and run whilst the light of life serveth, lest the darkness of night overtake you (b) for night will come, when no Man can work, There is always danger in delay, and in business of this Nature, the greatest; for Custom of Sin thereby will grow strong, our forces weak; old diseases are hardly cured, new Impediments dayly increase, Life decreaseth and Death approacheth with a dreadful accompt and Gods indignation.

Entertain therefore, Dear Sir, while you have time and opportunity, that wholesome Counsel of the Holy Ghost admonishing not to (c) delay your Conversion to God, nor to defer it from day to day, for his wrath will come upon a sudden, and in time of Revenge he will destroy you. And lest you should imagin, this time further off, he Proclaimeth to us (d) all; the day of destruction is near at hand, and times make hast to be present; wherefore Mercifully and Lovingly he inviteth (e) us to seek God while he may be found, and call upon him while he is near, otherwise he that now standeth at the Door (f) of our Heart, knocking with so many Godly Inspirations, will at length through our obduration be forced to say, (as he doth by Salomon) (g) I called, and you refused; I stretched out my hands, and there was none that regarded; you have despised all my Counsels, and have neglected my Reprehensions: I will laugh in your destruction, and will scorn when that shall come upon you which you feared, when sudden Calamities shall rush upon you and destruction as a Tempest shall be at hand, then shall they Invoke me, and I will not hear, in the Morning they shall rise, and shall not find me, for they have hated Discipline, and have not received the fear of the Lord, therefore shall they Eat the fruit of their own way, and be filled with their own devices: the aversion

of

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of little ones shall kill them, and the prosperity of Fools shall destroy them: but he that feareth me shall rest without terror, and enjoy abundance without fear of Evil. Hear him therefore now and observe his Commandments, that you may possess him in time and Eternity.

FINIS.

COPIES OF
TWO PAPERS

Written by the Late
KING CHARLES II.
Of Blessed Memory.

The First Paper.

THE Discourse we had the other Day, I hope, satisfied you in the main, *That Christ can have but one Church here upon Earth*; and I believe that it is as visible, as that the Scripture is in Print, That none can be that Church, but that, which is called the *Roman Catholic Church*. I think you need not trouble your self with the entering into that Ocean of particular Disputes, when the main, and in truth, the only Question is, Where that Church is, which we profess to believe in the two Creeds? We declare there to believe one Catholic, and Apostolic Church, and it is not left to every Phantastical Man's head to believe as he pleases, but to the Church, to whom Christ left the Power upon Earth to govern us in matters of Faith, who made these Creeds for our Directions. It were a very Irrational thing to make Laws for a Country, and leave it to the Inhabitants to be the Interpreters and Judges of those Laws; For then every Man will be his own Judge, and by consequence no such thing as either Right or Wrong. Can we therefore suppose that God Almighty

Almighty would leave us at those Uncertainties, as to give us a Rule to go by, and leave every Man to be his own Judge? I do ask any ingenuous Man, whether it be not the same thing to follow our own Phancy, or to interpret the Scripture by it? I would have any Man shew me, where the Power of deciding matters of Faith is given to every particular Man. Christ left his Power to his Church *even to forgive Sins in Heaven*, and left his Spirit with them, which they exercised after his Resurrection: First by his Apostles in their Creeds, and many Years after by the Council at *Nice*, where that Creed was made that is called by that Name: and by the Power which they had received from Christ, they were the Judges even of the Scripture it self, many Years after the Apostles, which Books were Canonical and which were not. And if they had this Power then, I desire to know how they came to lose it, and by what Authority Men separate themselves from that Church? The only Pretence I ever heard of, was, because the Church has failed in wresting and interpreting the Scripture contrary to the true Sense and meaning of it, and that they have imposed Articles of Faith upon us, which are not to be warranted by God's Word. I do desire to know who is to be Judge of that, whether the whole Church, the Succession whereof has continued to this Day without interruption; or particular Men, who have raised Schisms for their own Advantage.

This is a true Copy of a Paper I found in the late King my Brother's Strong-Box, written in his own Hand.

J. R.

THE

IT is a sad thing to consider, what a World of *Heresies* are crept into this Nation; Every Man thinks himself as competent a Judge of the Scriptures, as the very Apostles themselves; and 'tis no Wonder that it should be so, since that part of the Nation which looks most like a Church, dares not bring the true Arguments against the other Sects, for fear they should be turn'd against themselves, and confuted by their own Arguments. The Church of *England* (as it is call'd) would fain have it thought, They are the Judges in matters Spiritual, and yet dare not say positively there is no Appeal from Them: for either they must say, that They are Infallible (which they cannot pretend to) or confess, That what they decide in matters of Conscience, is no farther to be followed than it agrees with every Man's private Judgment. If Christ did leave a Church here upon Earth, and we were all once of that Church; How, and by what Authority, did we separate from that Church? If the Power of Interpreting of Scripture, be in every Mans Brain, What need have we of a Church or Church-men? To what purpose then did our Saviour, after he had given his Apostles power to bind and loose in Heaven and Earth, add to it, *That he would be with Them even to the End of the World?* These Words were not spoken Parabolically or by way of Figure: Christ was then ascending into his Glory, and *left his Power with his Church even to the End of the World.* We have had these Hundred Years past, the sad effects of denying to the Church that Power in matters Spiritual, without an Appeal. What Country can subsist in peace or quiet, where there is not a Supreme Judge, from whence there can be no Appeal? Can there be any Justice done where the Offenders are their own Judges, and equal Interpreters of the Law, with those, who are appointed to administer Justice? This is our case here in *England* in matters Spiritual: For the *Protestants* are not of the Church of *England*, as 'tis the true Church from whence there can be no Appeal, but because the Discipline of that Church is conformable at that present to their Phancies, which as soon as it shall

contradict or vary from, They are ready to embrace or joyn with the next Congregation of People, whose Discipline or Worship agrees with their own Opinion at that time; so that according to this Doctrin, there is no other Church, nor Interpreter of Scripture, but that which lies in every Mans giddy Brain. I desire to know therefore of every serious Considerer of these things, whether the great Work of our Salvation, ought to depend upon such a sandy Foundation, as this? Did Christ ever say to the Civil Magistrates (much less to the People) *That He would be with Them to the End of the World?* Or did he give Them the Power to forgive Sins? St. Paul tells the *Corinthians*, *Ye are Gods Husbandry, Ye are Gods Building, We are Laborers with God*, This shews who are the Laborers, and who are the Husbandry, and Building? And in this whole Chapter, and in the preceding one, St. Paul takes great pains to set forth, that They, *(the Clergy)* have the Spirit of God, without which no Man searches the deep things of God. And he concludes the Chapter with this Verse, *For who hath known the mind of the Lord, that he might instruct him?* But we have the mind of Christ. Now if We but consider in human Probability and Reason, the Powers Christ leaves to his Church in the Gospel, and St. Paul explains so distinctly afterwards; we cannot think that our Saviour said all these things to no purpose; And pray consider on the other side, that those who Resist the Truth, and will not submit to his Church, draw their Arguments from Implications, and far fetch'd Interpretations, at the same time that they deny plain and positive Words; Which is so great a Disingenuity, as 'tis not almost to be thought, that they can believe themselves. Is there any other Foundation of the *Protestant Church*, but that, if the Civil Magistrate please, He may call such of the Clergy as he thinks fit for his turn at that time, and turn the Chorch either to *Presbytery, Independency*, or indeed what he pleases? This was the Way of our pretended Reformation here in *England*. And by the same Rule and Authority it may be alter'd into as many more Shapes and Forms as there are Fancies in Mens Heads.

This is a True Copy. J.R.

A Brief Account of particulars
occurring at the happy
Death of our late Sovereign
Lord King *Charles the 2d.* in
regard to Religion; faithfully
related by his then As-
sistant, Mr. *Jo. Hudleston.*

UPON *Thursday* the Fifth of *Febru-
ary*, 1685. Between Seven and
Eight a Clock in the Evening, I
was sent for in hast to the Queens
Back-stairs at *Whitehal*, and desired
to bring with me all things necessary for a dying
Person. Accordingly I came, and was order'd
not to stir from thence till further notice; being
thus obliged to wait, and not having had time
to bring along with me the Most Holy Sacrament
of the Altar, I was in some Anxiety how to pro-
cure it: In this conjuncture (the Divine Provi-
dence so disposing) Father *Bento de Lemos a Por-
tugex* came thither, and understanding the cir-
cumstance I was in, readily profer'd himself to
go to *St. James's* and bring the Most Holy Sacra-
ment along with him.

Soon after his departure I was call'd into the
Kings Bed-Chamber, where approaching to the
Bed-side, and Kneeling down, I in brief presented
his

his Majesty with what service I could perform for God's honor, and the happiness of his Soul at this last Moment on which Eternity depends. The King then declared himself: That he desired to die in the Faith and Communion of the Holy Roman Catholic Church, That he was most heartily sorry for all the Sins of his life past, and particularly for that he had deferred his Reconciliation so long; That through the Merits of Christ's Passion he hoped for Salvation, That he was in Charity with all the World; That with all his heart he Pardon'd his Enemies and desired Pardon of all those whom he had any wise offended, and that if it pleased God to spare him longer life, he would amend it, detesting all Sin.

I then advertis'd His Majesty of the benefit and necessity of the Sacrament of Penance, which advertisement the King most willingly embracing, made an exact Confession of his whole Life with exceeding Compunction and Tenderness of Heart, which ended, I desired him, in farther sign of Repentance and true sorrow for his Sins, to say with me this little short Act of Contrition.

O my Lord God, with my whole Heart and Soul I detest all the Sins of my Life past for the Love of Thee, whom I love above all things, and I firmly purpose by thy Holy Grace never to offend thee more, *Amen* Sweet Jesus, *Amen*. Into thy hands sweet Jesus I commend my Soul; Mercy, sweet Jesus, Mercy. This he pronounced with a clear and audible voice, which done, and his Sacramental Penance admitted, I gave him Absolution.

After some time thus spent I asked His Majesty if he did not also desire to have the other Sacraments

ments of the Holy Church Administred to him? He replyed, by all means I desire to be partaker of all the helps and succours necessary and expedient for a Catholic Christian in my condition. I added, and doth not your Majesty also desire to Receive the Pretious Body and Blood of our dear Saviour Jesus Christ in the Most Holy Sacrament of the Eucharist? His Answer was this: If I am worthy, pray sail not to let me have it. I then told him, it would be brought to him very speedily and desired His Majesty, that in the interim he would give me leave to proceed to the Sacrament of Extreme Unction, he replyed with all my Heart; I then Annoyed him, which as soon as perform'd I was call'd to the Door, whither the Blessed Sacrament was now brought and delivered to me.

Then returning to the King I entreated His Majesty, that he would prepare and dispose himself to receive. At which the King raising up himself, said, let me meet my Heavenly Lord in a better posture than in my Bed. But I humbly begg'd His Majesty to repose himself: God Almighty who saw his Heart would accept of his good intention. The King then having again recited the forementioned Act of Contrition with me, he received the Most Holy Sacrament for his Viaticum with all the Symptoms of Devotion imaginable. The Communion being ended I Read the usual Prayers, termed the Re-comendation of the Soul, appointed by the Church for Catholics in his condition. After which the King desired the Act of Contrition: O my Lord God, &c. to be repeated, this done, for his last Spiritual encouragement I said.

Your

Your Majesty hath now received the Comfort and Benefit of all the Sacraments, that a good Christian (ready to depart out of this World) can have or desire. Now it rests only, That you think upon the Death and Passion of our Dear Saviour Jesus Christ of which I present unto you this Figure (shewing him a Crucifix) lift up therefore the Eyes of your Soul and represent to your self your sweet Saviour here Crucified: Bowing down his Head to Kiss you: His Arms stretched out to Embrace you: His Body and Members all Bloody and Pale with Death to Redeem you: And as you see him Dead and fixed upon the Cross for your Redemption; So have his Remembrance fixed and fresh in your Heart: beseech him with all humility, That his most precious Blood may not be shed in vain for you: And that it will please him by the Merits of his bitter Death and Passion to pardon and forgive you all your Offences, and finally to receive your Soul into his Blessed hands, and when it shall please him to take it out of this Transitory World, to grant you a joyful Resurrection and an Eternal Crown of Glory in the next. In the Name of the Father, and of the Son, and of the Holy Ghost:

Amen.

So Recommending His Majesty on my Knees, with all the Transport of Devotion I was able, to the Divine Mercy and Protection I withdrew out of the Chamber.

In Testimony of all which I have hereunto subscribed my Name.



JO. HUDLESTON.

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